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"Many are the wand-bearers, but few are the true Bacchanals."

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The Philosopher's Stone.

BY GEN. N. B. BUFORD.

The most precious jewel ever coveted by man is the Philosopher's Stone. It has been diligently sought for in all ages. The science of Alchemy was cultivated earnestly during the middle ages by two classes of men. By one class the Philosopher's Stone was used to designate the agent by which the baser metals could be turned into gold. By another, and a wiser class, it was used synonymously with the "Pearl of Great Price!" The gold sought for was the Truth. This latter class of thinkers has existed from the earliest periods of which we possess written records, and its peculiar style, using symbols, as more expressive than words, is found abundantly in the Old and New Testaments. Both classes exercised a great influence over all Europe from the seventh to the seventeenth century. The student may discover the evidences that Dante, Shakespeare, and Cervantes were thoroughly acquainted with the science. Many of the "dark sayings" of these geniuses can only

be understood by interpreting them in harmony with the mystical writers. The sonnets of Shakspeare, which have puzzled the learned ever since they were written; and his purely imaginative dramas, "Midsummer Night's Dream" and "The Tempest," are made clear in the light of nature, truth and reason, when thus interpreted. The same may be said of the allegory of "Marcella," in the early chapters of *Don Quixote*.

What I know of this science is mainly derived from the conversations and writings of General Ethan Allen Hitchcock, of whom I shall give you a brief account. He was the son of Judge Samuel Hitchcock, of Vermont, and the grandson of the celebrated Ethan Allen, whom you all remember, at the beginning of the War of the Revolution, demanded the surrender of Fort Ticonderoga, "In the name of the Great Jehovah and the Continental Congress!" General Hitchcock was born in 1798, graduated at West Point in 1817, served with his regiment in the Southern States, where, before he was twenty-one, he became noted for his metaphysical ideas and knowledge of the Platonic philosophy. He became commandant of the cadets at West Point, in 1831. Next, he served with distinction in the Florida and Mexican wars. After the latter, he traveled for two years in Europe, a student, and returned, singularly fitted to communicate the mystical ideas of the Hermetic philosophers, of whose writings he had become the possessor of more than one thousand volumes and pamphlets. He then became the General commanding our troops in California, where he continued from 1851 to 1854, during which time he frustrated attempts designed to separate our newly acquired territory on the Pacific slope from the Union. In consequence of this patriotic conduct he was soon involved in an *unpleasantness* with the Secretary of War, Jefferson Davis, which led to his resignation in 1855. After this event he made his home in St. Louis, devoting himself solely to the acquisition of knowledge, and the writing and publishing his philosophical speculations. I pass over these now, soon to return to them, in order to state, that when the signs of the rebellion began to take form, after the

election of Mr. Lincoln, he wielded the ablest pen in the West, publishing his articles in the *St. Louis Republican*, persuading the State of Missouri and the other border States to stand by the flag. In accordance with his noble principles, he was one of the first of the retired officers to volunteer his services to the Union. I shall not detail the facts that led to their tardy acceptance by the government; but, on the tenth of February, 1862, he was commissioned a Major-General, and assigned to duty at the War department, where he rendered valuable services. He soon acquired the entire confidence of Mr. Stanton, the sagacious Secretary of War, and a higher place, the *love* of Mr. Lincoln.

General Hitchcock's first publication¹ on what he used to call *The Problem of Life* was "Remarks on Alchemy," published in 1857, showing that the Philosopher's Stone was a symbol. It is to this work that I desire to draw your especial attention tonight; but, before I enter upon it, I think proper to notice his other writings, which, if properly studied, may prove the *best* introduction of the study of the ONE TRUTH, to which he devoted his age as well as his youth.

His second book, published in 1858, was entitled "Swedenborg, a Hermetic Philosopher," in which he proves that that remarkable man, who quoted no works of other authors, was a master of all the writings of the Alchemists; and that his method, as far as he had any, was built out of Spinoza.

Next followed, in 1860, two volumes, "Christ the Spirit," being an attempt to state the primitive view of Christianity. To properly notice this great work would take up my whole evening. He interprets the Gospels so as to present their divine truths as the *Spirit of Christ*, which dwells in all men who are the true sons of God. The spirit of virtue, the spirit of conscience, the spirit of the soul communing with the Infinite, and obedient to *His* will. He makes clear to his readers, that among the Jews at the advent of Christ there was a secret society called the Essenes, whose ethical principles and religious

1 See the end of this lecture for the full titles of Gen. Hitchcock's books

observances were essentially the same as those taught in the New Testament — love of God, love of virtue, love of man. This sect is often spoken of in the Gospels, there called “the brethren.” He makes it appear probable that the Gospels were the secret books of this society, and he is sustained in his interpretation of them by the writings of the learned Philo the Jew, of Alexandria, who was born twenty years before Jesus, and lived to an extreme age; and by Origen, one of the most learned of the Christian Fathers. I shall recommend this book to all my hearers by quoting the words of an eminent clergyman, who says of it :

“ A sweeter moral atmosphere we never breathed than pervades every paragraph of these two volumes. There is no harshness, there is no intolerance, there is no dogmatism, no assumption of superior wisdom. Its charity is perfect, for there is no air of charitableness about it; it is the good will of an honest, believing and gentle mind. We can scarcely think of a theologian who might not with profit sit at the feet of this brave soldier and listen as he talks of religion.”

Next, in 1863, he published “The Red Book of Appin,” a fairy story. It, with other fairy stories, are interpreted. In it one may learn how to interpret the deepest mystics, and the most imaginative poets.

In 1865, he published “Remarks on the Sonnets of Shakespeare,” which has proven a key for the understanding of that most wonderful work, the puzzle of the scholars and commentators for nearly three centuries, now made as clear as they are beautiful and wise.

The same year he published the poem of Spenser, “Collin Clouts Come Home Againe,” explained, to which he happily applies the insight and the learning exhibited in the previous volumes.

And last, in 1866, he published “Notes on the Vita Nuova” of Dante. He proves these three works were written in the Hermetic vein, and by understanding that science we at once see that Beatrice was not a mere woman, but to Dante a celestial vision — Heavenly Wisdom personified.

Now to my work. Our author has proved that **MAN** was the *subject* of Alchemy, and that the *object* of the **ART** was the perfection, or at least, the improvement of man. The salvation of man, his transformation from evil to good, or his passage from a state of nature to a state of grace, was symbolized under the figure of the transmutation of metals. The Alchemists all symbolized under words, gold, silver, lead; salt, sulphur, mercury; sol, luna, wine, etc. The various opinions of the writers on the questions of God, nature, and man, all developed from *one* central point, which is **MAN**, the image of God. Now if these symbolic works had found no echo in the human heart, they would have perished; but, the fact is, they have been preserved through all past ages, awakening as much interest now in the minds of those who study them as when first published, which proves they have struck a vein of imperishable truth.

•The Alchemists were the reformers in the dark ages, when the spirit of religion was buried under forms and ceremonies; when superstition was taught for truth, and the hierarchy was armed with civil power and used it to suppress all intellectual freedom. In that midnight of moral and intellectual darkness, it was a light from Heaven; but the truth was treated of in their books as the elixir of life, the universal medicine, the philosopher's stone, only understood by the initiated. The writings of these peculiar thinkers, these spiritually minded free men, were necessarily written in symbols, to secure them from the persecutions of the hierarchy of the inquisition. Many of the writers were monks. The truth, when it finds a lodgment in the human heart, is predominant. The "still small voice" was their secret. They were the genuinely religious men of their time. Their writings prove that they were students of Plato and Aristotle; also of mathematics and astronomy. It was they who were preparing the world for the discoveries in chemistry, in medicine, and the laws of the natural world which have been steadily increasing up to this time.

It was his superiority in knowledge that caused Roger Bacon

to be called a magician, and Galileo to be compelled by the church to deny the fact that he had discovered that the earth moved.

The effulgence of this light of truth and science in spreading over Europe necessarily produced the great reformation, of which Martin Luther was the leader. He was acquainted with Alchemy, and translated one of the Hermetic books, "*Theologia Germanica*," in corroboration of his teachings; and the writings of a holy monk, Thomas à Kempis, who was one of them, from that time became equally popular with both Protestants and Catholics, which continues to be a fact at this day.

I shall now quote some of these alchemical writers, and first, Sandivogius, who lived and wrote in 1650.

"There is abundance of knowledge, yet but little truth known. I know of but two ways that are ordained for getting of wisdom, namely: the Book of God and the book of nature; and these also, but as they are read with reason. Many look upon the former as a thing below them; upon the latter, as a ground of atheism, and therefore neglect both. It is my judgment, that as to search the scriptures is most necessary; so without reason it is impossible to understand them. Faith without reason is but implicit. If I cannot understand by reason how a thing is, yet I will see that a thing is so, before I will believe it to be so. I will ground my believing upon reason; I will improve my reason by philosophy.

"When God made man after his own image, how was that? Was it not by making him a rational creature? Men, therefore, that lay aside reason, in the reading of sacred mysteries, do but *un-man* themselves, and become involved in labyrinths of errors. Hence, their religion is degenerated into irrational notions.

And further on: "The Most High Creator was willing to manifest all natural things unto man; wherefore, He showed to us that celestial things themselves were naturally made, by which His absolute and incomprehensible power and wisdom might be so much the more freely acknowledged; of all which things the Alchemists in the light of nature, as in a looking-glass, have a clear sight. For which cause they esteemed this art, not out of covetousness for gold or silver, but for knowledge's sake, not only of all natural things, but also the power

of the Creator ; but they were willing to speak of these things only sparingly and figuratively, lest the Divine mysteries by which nature is illustrated should be discovered by the unworthy ; which thou (reader), if thou knowest how to know thyself, and art not of a stiff neck, mayest easily comprehend, created as thou art in the likeness of the great world, yea, after the image of God."

The Arabians, at the highest of their power, when they had conquered Alexandria, all the North of Africa, and Spain, were for a time the most advanced pliosophers and physicians of the civilized world. I next quote one of them, Alipilli :

" The highest wisdom consists in this, for man to know himself, because in him God has placed His eternal word, by which all things were made and upheld, to be his light and life, by which he is capable of knowing all things both in time and eternity. * * * Therefore, let the high inquirers and teachers into the deep mysteries of nature, learn first to know what they have in themselves, before they seek into foreign matters without them ; and by the divine power within them, let them first heal themselves, and transmute their own souls ; then they may go on prosperously, and seek with good success the mysteries and wonders of God in all natural things.

" I admonish thee that desirest to dive into the inmost parts of nature, if that which thou seekest thou findest not within thee, thou wilt never find it without thee. The universal orb of the world contains not so great mysteries and excellencies as a little man, formed by God in his own image. And he who desires the primacy among the students of nature, will nowhere find a greater or better field of study than *himself*. So, with a loud voice I proclaim : O, man, know thyself ! In thee is hid the treasure of treasures ! "

In as clear a manner, George Ripley declares the subject of the stone, in the following lines :

" *For as of one mass was made all things
Right, so must it in our practice be,
All our secrets of one image must spring :
In philosopher's books, therefore, who wishes may see,
Our stone is called the less world, one and three.*"

That is, the stone is man, of one nature, of body, soul, and spirit.

• In the "Alchemists' Enchiridion," published in 1672, man is indicated as the stone, as follows.

"Now will I manifest to thee the nature of the stone of the philosophers, appareled with a triple garment, even this stone of riches and charity, the stone of relief from languishment; in which is contained every secret, being a divine mystery and gift of God, than which there is nothing in this world more sublime.

"Therefore diligently observe: it is appareled with a triple garment, that is to say, with a body, soul, and spirit."

Thus, again, it appears man is the central object in all alchemical books; yet not man as he is an individual, but as he is a Nature, containing or manifesting the great world, or as he is the Image of God.

I will next quote Geber, another Arabian, whose strange mode of expression gave rise to our word "gibberish."

"The artist should be intent on the true end only, because our art is reserved in the divine will of God, and is given to, or withheld from, whom He will."

He speaks of the stone as a "medicine rejoicing and preserving the body in youth." This in alchemical language is immortality, and how can it be better preserved than as perpetual youth?

Here is one of the prescriptions for obtaining perpetual youth:

"Take a pound of persistence, and wash it with the water of your eyes; then let lie by your heart; then take of the best faith, hope, and charity, you can get a like quantity, and mix all together; use this confection every day. Then take both your hands full of good works and keep them close in a clear conscience, and use as occasion requires."

Had Ponce de Leon understood this recipe, he might have been saved his trials and journeys in Florida in pursuit of the fountain of perpetual youth.

No Alchemist supports his views by appeals to authority. He would have every doctrine tested by "the possibility of nature." He acknowledges no master but One. He would have all things brought to the standard of truth; but truth must be submitted to God, who is All in All — the One Master.

The Alchemists in Christian countries received the doctrines of Jesus as true in themselves, or in the nature of things ; but they were not accepted as true simply on the ground that Jesus announced them. With them the " wisdom of the doctrine established the truth of Christianity, not the miracles. The wisdom of the doctrine is the truth of it, and this is the authority of God."

I now come to the announcement that the conscience is the starting point in pursuit of the philosopher's stone. A consideration of more importance than all others is that conscience cannot be said to err ; in other words, the conscience cannot sin. It sits in judgment upon every man, approving the good and condemning the bad, but in itself it is incorruptible. When we say a man has a bad conscience, we do not properly speak of the conscience, but of the man, whom a good conscience condemns ! The error is not in the conscience, but in the judgment employed in applying means for the accomplishment of ends. The conscience has reference to ends, and not to means. A man is approved or condemned according to the end he aims at. If the end is approved by the wise, a mistake in the means, however lamented, commands pity and not condemnation.

The highest of all religious duties is that of obedience to God. It is right for the creature to obey the Creator. An obedience rendered on any other ground than right would not be free ; and if produced by hope of reward or fear of punishment is destitute of virtue. A sense of duty made cheerful by love is the true ground of that perfect obedience to God which it is the object of all pure religion to secure. Fear never made, or can make, a man religious.

The key to a true life is nothing else but a true life itself ; and this is the root of all philosophy which aims at the elevation of man, and in fine it is the root itself, or rather it is root, body, and branches. In vain, then, do men go out of themselves for that which can only be found within themselves.

By symbolism the Alchemists escape the difficulty of treat-

ing the subject in ordinary language ; for the meaning of the terms employed must be taught by the nature of things ; they must be tested by " the possibility of nature." They tell us, whoever departs from nature is lost, and must commence his work anew. Whoever is without the bounds of nature is in error.

When the Alchemists speak of a long life as one of the gifts of the stone, they mean immortality ; when they attribute to the stone the virtues of a universal medicine, the cure of all diseases ; they mean to deny the positive nature of evil, and thus deny its perpetuity ; when they tell us that the stone is " the cut throat of covetousness and of all evil desires," they mean that all evil affections disappear in the light of truth, as darkness yields to the presence of light.

Hermetic philosophy is not a doctrine ; it is properly a practice. It is the practice of truth, justice, and goodness. Now the law of conscience being the law of God in the soul of man, obedience to it becomes of the first importance to all men. Very few, in these days, recognize the conscience as the oracle of God, the Immanuel, and guide to his presence.

The power of man is defined by the knowledge of God — his acceptance of it, and his submission to it. A right view of this will explain the power and weakness of man, the power being measured by reason, the weakness by passion.

Such lessons as these eminently fit the Hermetic philosopher for the instruction of young men. Passion unseats reason. They repeatedly cry out : " O Man, Know Thyself."

All the Hermetic writers quote the Egyptian Hermes, not the later Greek one, as of men, the highest source of thought and knowledge, or the *Logos* embodied, and hence called him Trismegitus. The Neoplatonists also attributed to him the same superiority. The Hermetic creed is embraced in what is called the Smaragdine (or Emerald) Table. It is attributed to Hermes ; but its real history, like that of the church creed itself, is entirely unknown. I shall proceed to compare them. It is admitted both by the churchmen and philosophers that the

principal points are in harmony in the two creeds on the vital points of both of them.

The Hermetic creed on the Smaragdine Table reads thus :

I. This is true and far distant from a lie: whatsoever is below is like that which is above; and that which is above is like that which is below. By this is acquired and perfected the miracle of one thing.

Here is a positive affirmation of something as true; and God is truth; in the above and below we recognize the heaven and earth of the creed: for these are declared to be the work of God, who cannot make anything contrary to his own nature. Now, the clear parallel to the first article of the church creed is as follows :

(1) I believe in God the Father Almighty, maker of heaven and earth.

The second article of the Hermetic creed is :

II. Also, as all things were made from one, by the help of one; so all things are made from one thing by conjunction.

By this (one) we recognize the *Logos*, word, in the Gospel of John. This word, in the creed, is the person. The second article of the church creed reads :

(2) And in Jesus Christ, his only son, our Lord.

The third article of the Hermetic creed reads :

III. The father thereof is the sun, and the mother is the moon; the wind carries it in its belly, and the nurse thereof is the earth.

Here the sun and the moon must be taken as symbols of the invisible father and the visible mother of all things, commonly called nature. The allusion to wind and to the earth is a declaration that living things must have air and body, life being the subject of both creeds.

The third article of the church creed expresses this, thus :

(3) Who was conceived by the Holy Ghost, (and) born of the Virgin Mary.

The fourth article of the Hermetic creed reads :

IV. This the mother or fountain of all perfection; and its power is perfect and entire, if it be changed into earth.

This article will recall to your minds the fact that John, the beloved disciple, was perected at the foot of the cross by the reception of the mother, which in the Hermetic creed is called the mother, or fountain of all perfection.

The earth is here used as a symbol of what the Hermetic philosophers call the fixation of the matter of the philosopher's stone, which is their mode of teaching the necessity of practice ; no doctrine being considered as established until introduced into life and made actual by practice.

The fifth article of the Hermetic creed reads thus :

V. Separate the earth from the fire, and the subtle and thin from the gross and thick ; but prudently, with long suffering, gentleness, and patience, and with wisdom and judgment.

This means the preparation of their art : the purification of the matter of the stone ; in one word, the purification of man ; the separation of the earth from the fire, the pure from the impure, which can only be done by wisdom and patience ; there being nothing more difficult in our lives than to bring about a reformation of a man confirmed in evil habits.

The sixth article of the Hermetic creed still refers to the one.

VI. It ascends from earth up to heaven, and descends again from the heavens to the earth, and receives the powers and efficacy of the superiors and inferiors.

The parallel of this is found in the articles of the church creed from the fourth to the eighth. They all refer to the one, who is the subject of both creeds.

- (4) (He, the one) suffered under Pontius Pilate, was crucified, dead, and buried ;
- (5) He descended into hell ;
- (6) The third day he arose from the dead ;
- (7) He ascended into heaven, and sitteth on the right hand of God the Father Almighty ;
- (7) From whence he shall come to judge the quick and the dead.

In the church creed, the one is said to pass from earth to heaven, and from thence descend again to earth with wonder-

ful powers, which now follows in the seventh and eighth articles of the Hermetic creed.

VII. In this work, you acquire to yourself the wealth and glory of the whole world; drive therefore from you all cloudiness, or obscurity, and darkness, and blindness.

The wealth and glory signify truth and wisdom, which the spirit may acquire in the successful experiences of life.

The parallel of the eighth church article above recited, is found in the article of the Hermetic creed.

VIII. For the work, increasing or going on in strength, adds strength to strength, forestalling and over-topping all other fortitudes and powers, and is able to subjugate and conquer all things, whether they be thin and subtle, or thick and solid bodies.

Here the power of the one over the quick and the dead, the power over all things in the church creed, is paralleled by the thin and subtle (the living), and the thick and solid (the dead) in the Hermetic creed.

The two creeds are evidently couched in mystical language, and they refer to the same mystery, represented as history in the visible church, but spiritually discerned, by the followers of the esoteric view. The remaining articles of the church creed are instructions in points of faith.

- (9) I believe in the Holy Ghost,
- (10) The Holy Catholic Church; the communion of saints;
- (11) The forgiveness of sins;
- (12) The resurrection of the body; and the life everlasting.

Amen.

The Hermetic creed concludes as follows :

IX. In this manner was the world made; and hence are wonderful conjunctions or joinings together of matter and parts there, and the marvelous, when in this way it was done, by which these wonders are effected.

X And for this cause I am called Hermes Trismegistus; for that I have the knowledge and understanding of the philosophy of the three principles of the universe. My doctrine or discourse, which I have here delivered concerning the solar work, is complete and perfect.

This is the whole of the creed of the Hermetic philosophers, who saw in it the doctrine of what they call the great work of making the philosopher's stone. The three principles of the universe is another expression for the trinity, which they all believed in, though they entered into no controversies about persons, substances or things.

That Swedenborg was one of the most remarkable men of modern times is believed by all the scholars who have studied his writings. He was a proficient in all the sciences, an engineer of genius, and was noble in the highest attributes of man. When about fifty years old his thoughts were exclusively turned to religion. He calls his new state the opening of his internal sight ; as if a supernatual influence had been exerted upon him, which we attributed to the Lord. General Hitchcock has proved that he was thoroughly acquainted with the principles of the Hermetic writers, and also with Spinoza. The principle upon which the heavenly arcana was written is usually called that of correspondence. He thus states it :

“ There is not anything in the mind to which something of the body does not correspond ; and this which corresponds may be called the embodying of that.”

In the Smaragdine Table, just read, this principle was thus announced :

“ That which is above is as that which is beneath, and that which is beneath is as that which is above, to work the miracles of one thing.”

The “ above ” and “ beneath ” are the spiritual and natural worlds of Swedenborg ; and the “ one thing ” is the Lord, the life of the two worlds. In the language of Swedenborg, the Lord is the end, the spiritual world the cause, and the natural world is the effect ; yet the effect contains the cause, and both express the life. Call them salt, sulphur, and mercury, and we shall express the same in alchemical language. The natural world, the visible is a world of effect, and symbolizes or “ corresponds,” to the spiritual world, and would be nothing without

it, as the spiritual, in its turn, would be nothing without the life, the "one thing" in all.

This doctrine has been thus expressed : "Heaven above, heaven beneath, stars above, stars beneath. All that is above is also beneath. Understand this and be happy."

• The principle of correspondence is also found in Plato :

"His intelligible word, or world of ideas, contains the types or patterns of all natural things in the universe ; our houses, our ships, our furniture, and our implements."

The Alchemists were of the opinion that true religion cannot be taught. It may be preached about, talked about, and written about ; but there always remains something in the depths of a religious soul which cannot be expressed in language. Hence the line : "Expressive silence muse his praise," is the best utterance of a true religious feeling. The final step, the entrance into "light," is not taken by any force of mere human will. This is one of the reasons for the use in all past ages of symbolic writing.

We may now see how the Hermetic philosophers handled the subject of man's free will. To obtain the idea of God's omnipotence in the usual sense, and of the eternity and immutability of His decrees, as extending to all things, and at the same time, the notion of man's free agency, as if he possessed an actual power of his own, is impossible. Whoever holds these two opinions must necessarily carry about a conflict within himself. One or both sets of ideas should be purified, in order to produce harmony. If the philosopher's stone could solve this question, it might be worth seeking if for nothing else. Let us hear the Hermetic writers :

"Let the power of God be called sulphur, and the power of man, mercury ; then find a salt that shall be their unity. This is the problem. The philosopher may find that the controversy lies between two of the elements or principles of man, and must last until the third principle is recognized, which, though last discovered, is the first in order, and stands above, as it were, the other two, and through it decides, though it takes no part in the controversy. This third principle, when awakened in man,

his God given intuition, he no longer 'opines' about things, but 'knows.' The Alchemist call this knowledge 'The gift of God.' God must be the author and finisher of our faith, if we have a true faith!"

Perhaps you may discover an analogy in what I shall next quote.

"Two of the principles of the Alchemists are called extremes, but an invisible one includes the two inseparably, as one idea with two images. When the idea is realized, its illustrations become multitudinous. Let us examine this one: Wronging and being wronged are the two extremes, caused by excess and deficiency; then comes justice by equality in the middle. Justice is the regulating principle of the universe, operating silently and invisibly, but as surely, as it is absolutely beyond the control of man. The link between the human and Divine, matter and spirit, has never been revealed. Is not this the philosopher's stone?"

It is impossible in a single hour to more than indicate the symbolism used by the Hermetic philosophers. I shall indicate a few of them: salt, sulphur, and mercury are the words commonly used for body, soul and spirit, but not invariably. The way indicates the conscience. A circle indicates nature now returning into itself. We use the word nature for the true mother; she gives us a clue to walk by, to guide us; if we lose the clue, we fall into difficulties; her laws are everlasting commandments. The hand is used as the symbol of power; a fearful beast for a bad passion; a tree for a firm principle, rooted in the ground with its branches ascending to heaven. The black state of the matter is the one that can only be made white, by repentance.

Six boys and a little girl, the seven champions of Christendom, Prudence, Temperance, Fortitude, Justice, Faith, Hope, and Charity. The plain ring indicates Humility. His horse, his pride. He turns his horse, indicates he reflects. The sun, the all seeing eye, the moon, are used as emblems of the reason, the conscience, and the affections. The flail, that which separates the wheat from the straw, truth from error. The sea, life.

Gold, truth. I have copied in a note-book more than two hundred of these symbols and their interpretations.

I shall next quote Eckhart, one of the German mystics, born 1250, became a monk, and died in 1329. He did not use Hermetic language, and so was condemned by the hierarchy, but escaped punishment by dying.

He affirmed: "All religious truth lay within the sphere of human reason. The universe is that which truly exists. The soul is immaterial. The faculties of the soul are the external senses, and the lower and higher faculties. The lower faculties are the empirical understanding, the heart (organ of passions) and the appetitive faculty. The higher faculties are memory, reason, and will. The soul is not subject to the conditions of time and space. The soul is something intermediate between God and created things. The highest activity of the soul is that of cognition. There are three species of cognition: sensible, rational, and super-rational; only the last reaches the whole truth. Whatever can be expressed by words is comprehended by the lower faculties, but the higher ones are not satisfied with so little; they constantly press further on, till they reach the source from whence the soul originally flowed forth. Knowledge is the foundation of all essence, the ground of love, the determining power of the will. Love is the principle of all virtues; love strives after the good.

The lowest faculties of the soul must be subordinated to the highest, and the highest to God. At the judgment day, it is not God who pronounces judgment, but man, who passes judgment on himself!"

I have quoted enough to show that the mystical elements in Eckhart were his conception of the highest activity of the reason as an immediate intellectual intuition; his demand that the individual self should be given up, and his doctrine of complete union with God as the supreme end of man.

It was from reading General Hitchcock's books, commencing fifteen years ago, that my mind became fixed in the study of philosophy. I discovered the difference between thinking, essences, and opinions. The doctrine of an unchangeable order of Providence is as old as philosophy. The art of prophesying is divination concerning the future from things that are

present and past. For neither is the original of anything without a cause, nor the foreknowledge of any thing without a reason. It this *is*, that *preceded*; again, if this *is*, that *shall be*. The knowledge of the consequence is a rational thing; but sense gives the anticipation to reason.

The union of sense and reason in the soul is said to be a mystical marriage. On the one side nature is seen as a blind force; on the other a life perfectly free. That there is a combination of these views resulting in a beautiful harmony, is the assertion of the Hermetic philosophers, while they have told us that their view is an incommunicable secret through the senses. This, in religion, I take to be a species of inspiration which has been felt in all ages. It is the common ground of true poetry, true philosophy, and true religion. The philosopher alone may attempt to explain this unity, but he is not satisfied with what he says. He told of it as the immutable; upon which, those who hear infer a fatality, that he does not mean at all. But after exhausting words and endeavoring to enunciate the unspeakable, the pious soul calls it God, and forbids all attempts to represent it by images.

In one word, the spirit is free, but finds its freedom only in recognizing itself in God, and then can submit to nothing else.

Nothing in the universe can be proved but by the assumption of something unchangeable, not requiring proof; but this is God, conceived in His immutability. It is because God does not change, and anything remains true from one instant to another.

In conclusion, I must be allowed to say that it is with unaffected diffidence I have discoursed here tonight. I felt sure I could not do it justice. I even feared I might not make no impression at all. But it was through this class of studies that I found my way into the portico of the thinkers, and I have continued to find the way pleasant.

Careful study of these writings has enabled me to interpret a fairy story; next to discover, as I believe, Shakspeare's meaning in handling the problem of life. "He made nature his love,

and she made him her child." Next to interpret Goethe's hidden treasures in "Wilhelm Meister," which is written in the Hermetic vein from beginning to end. Perhaps my best lesson was to learn "To try all things by the possibility of nature," and was thus led on to the study of Descartes, Leibnitz, Spinoza, thus back to Plato, and thus the fountains of Greek thought ; thence forward to Kant and Hegel.

Have I found the philosopher's stone ? Have I found the pearl of great price ? No. To those who do find it the transmutation will be real. It will turn the wicked to righteousness. The God spoken of by the searchers for the stone, is Truth, pure and simple. " Reason is the eye of the soul," for, as the eye cannot see without light, so neither can reason know without instruction. " It is the gift of God."

[This lecture on "The Philosopher's Stone" was delivered before the Chicago Philosophical Society some twenty years ago by its president, General N. B. Buford, and a small edition was printed in an 18mo pamphlet for the members of the society. A complimentary copy was received by the editor. We also append herewith a complete list of Gen. Hitchcock's works, all of which described are in our library. — EDITOR.]

Works of General E. A. Hitchcock.

Remarks upon Alchymists, and the Supposed Objects of Their Pursuits. Showing that the Philosopher's Stone is a mere Symbol, signifying something that could not be expressed openly, without incurring the danger of an *Auto da Fé*. By an Officer of the United States Army. Carlisle, Pa. 1855.

[This was General Hitchcock's first work and it, together with Louis Figuier's work (*L' Alchimie et Alchimistes, Essai critique et historique sur la Philosophie Hermétique*, Paris, 1856) received a review of fourteen columns in the *The Westminster Review*, for October. 1856. — EDITOR.]

Remarks on Alchymy and the Alchemists. Indicating a Method of Discovering the True Nature of the Hermetic Philosophy, and showing that the Search after the Philosopher's Stone had for its object the Discovery of an Agent for the Trans-

mutation of Metals; being also an attempt to rescue from undeserved opprobrium the reputation of a class of extraordinary thinkers in past ages. "Man shall not live by bread alone." Pp. 304. Boston, 1857.

Swedenborg, a Hermetic Philosopher. Being a Sequel to the "Remarks on Alchymy and the Alchemists." Showing that Emanuel Swedenborg was a Hermetic Philosopher, and that his writings may be interpreted from the point of view of Hermetic Philosophy. With a chapter comparing Swedenborg and Spinoza. "One truth openeth the way to another." Pp. 352. New York, 1858.

Christ, the Spirit. An Attempt to State the Primitive Views of Christianity. "It is the Spirit that quickeneth; the flesh profiteth nothing." — John vi, 23. "The letter killeth, but the Spirit giveth life." — II Corinthians. i, 6. Pp. xiv + 376. St. Louis, Mo., 1860.

Christ, the Spirit. Second edition; enlarged. Two volumes. Part First, pp. xl + 452. Part second, pp. xxviii + 452. New York, 1861. (Third edition, two volumes. New York.) Fourth edition. Two volumes. Part first, pp. xl + 452. Part second, pp. xxviii + 484. New York, 1874.

Spenser's Poem, Collin Clouts Come Home Againe. Explained, with Remarks upon the Amoretti Sonnets, and also on a few of the Minor Poems of the Early English Poets. Pp. 306. New York, 1865.

Remarks on the Sonnets of Shakespeare. With the Sonnets. Showing they belong to a Hermetic Class of Writings, and explaining their general meaning and purpose. Pp. 286. New York, 1866.

Notes on the Vita Nuova and Minor Poems of Dante. Together with the New Life, and many of the Poems. Pp. 378. New York, 1866.

The Red Book of Appin. A Story of the Middle Ages. With other Hermetic Stories and Allegorical Tales. New edition, enlarged by a Chapter of the Palmerin of England. With interpretations and Remarks upon the "Arabian Nights' Entertainments." Pp. 298. New York, 1866. [The first edition was published in a 12mo pamphlet.]

The Sibylline Acrostic.

For more than a year an inquiry for the Sibylline acrostic has awaited a response. The acrostical hymn is found in what are known as the "Sibylline Oracles." Fourteen books (or fragments of fourteen) are extant (I-VIII and XI-XVI), and have been translated into English by several, one by Sir John Floyer, London, 1713, 12mo, calf, pp. 320; one by William Whiston, London, 1715, 8vo, calf, pp. 103; and one by Milton S. Terry, New York, 1890, 8vo, cloth, pp. 270.

The acrostical hymn is found in Book VIII, verses 217-150. The initials of the 34 lines give us the words *Iesous Chreistos Theou Uios Soter Stauros*; while the Latin version gives *Jesus Christus Dei Filius Salus in Cruces*; and hence, Jesus Christ, Son of God, Saviour, Cross, for the English. The number of lines in some copies leave off with *Soter*.

The several translators have well preserved the acrostic in their renderings of the hymn. The initials of the first five Greek words again form an acrostic, *Ichthus* (fish), and from this word for fish some of the early ecclesiastical writers make some mystical remarks :

" *ICHTHUS* — This single word contains a host of sacred names." — *Optatus*.

" This sign will prevent men from forgetting their origin." — *Clement*.

" We are little fishes in Christ, our great Fish, for we are born in water." — *Tertullian*.

" The fish in whose mouth was the coin paid as the tribute money, was Christ at the cost of whose blood all sinners were redeemed." — *Jerome*.

" *Ichthus* is the mystical name of Christ because he descended alive into the depths of this mortal life as into the abyss of waters." — *Augustine*.

Mr. Terry says his volume is the first complete English translation, of the Sibylline Oracles, the former versions not containing all of the Greek text. He believes they originated near the beginning of the Christian era (about B. C. 150 to A. D. 300). They contain Greek, Jewish, and Christian elements. We here give four English translations of the acrostical hymn.

**IΗΣΟΥΣ ΧΠΕΙΣΤΟΣ ΘΕΟΣ ΤΙΟΣ ΣΟΤΗΡ ΣΤΑΤΡΟΣ
ΙΧΘΥΣ (ICHTHUS)**

From "Seven Homilies on Ethnic Inspiration," by Joseph T. Goodsir, p. 310.
(From "Oracula Sibyllina," curante C. Alexandre). London, 1871.

Jesus Christus Dei Filius Salus in Cruce.

Judicii signum, tellus sudore madescet,
E que polo rex adveniet per saecla futurus,
S cilicet ut carnem præsens, ut judicet orbem,
U nde Deum cernent incredulus atque fidelis
S ublimem, sanctis medium, jam fine sub ipso,
C orporeorum animis hominum jura ultima dantem,
H orrebit quum terra situ et vepbris aspera fiet.
R ejicient simulacra viri gazasque profanas.
I ncendet terras ignis pontumque polumque,
S ubtus iter rimatus, et Orci claustra recludet.
T um caro sanctorum se libera tollet ad auras ;
U ltor in æternum sontes tunc arguet ignis,
S i quid in occulto culpæ latet, omne revelans
D elictum, et tenebras animorum luce resolvens.
E rgo omnes flebunt nequicquam, et dentibus omnes
I nfrendent, Sol deficiet ; nec luna, nec ullæ
F ulgebunt stellæ, atque ingens replicabitur æther.
I mas attollet valles ; juga deprimet alta ;
L inquet enim celsi nihil, æquabitque supremis
I nfima; Navigiis non pandent æqua mollem
U lla viam. Tellus uretar fulmine ; fontes
S iccati, crepitantque vadis arentibus amnes.
S ed tuba de cælo longum et lugubrem ululatum
A fferet, insanis omen lugubre dolorum.
L urida tum ruptis patefient Tartara terris ;
U na omnes magno stabunt sub judice reges ;
S ulfuris atque ignis ruet alto ex æthere torrens.
I nsigne et cunctis aderit mirabile visu
N ullo sat culto fidis venerabile lignum,
C ornu alnum, quod vita piis, offendio mundo est,
R espergus sanctos duodeno fonte, regensque
U nius imperio populos, ceu ferrea virga.
C armieis hic nostri est quem prima notant elementa,
E t qui pro nobis cecidit rex atque redemptor.

Jesus Christ Sonne of God the Saviour.

From "Essays on Various Subjects of Ecclesiastical History," by James Townley, p. 103. London, 1824. (An old English translation.)

*In signe of Domes day, the whole earth shall sweate ;
Euer to reigne, a King in heau'ly seate
Shall come to judge all flesh. The faithfull, and
Unfaithfull too, before this God shall stand,
Seeing him high with Saints, in Time's last end.*

*Corporeall shall hee sit ; and thence, extend
His doome on soules. The earth shall quite lie wast,
Ruined o'er-growne with thornes, and then shall cast
Idolls away, and treasure. Searching fire
Shall burne the ground, and thence it shall inquire,
Through seas and skie, and breake Hell's blackest gates.*

*So shall free lights salute the blessed states
Of Saints ; the guilty, lasting flames shall burne ;
No act so hid, but then to light shall turne ;
Nor brest so close, but God shall open wide.
Each where shall cries be heard, and noyse beside*

*Of gnashing teeth. The Sunne shall from the skie
Flie forth ; and starres no more mooue orderly.*

*Great Heauen shall be dissolv'd, the Moone depriu'd
Of all her light ; places at height arriv'd
Deprest ; and vallies raised to their seate ;*

*There shall be nought to mortalls, high or great.
Hills shall lye leuell with the plaines ; the sea
Endure no burdthen ; and the earth, as they,*

*Shall perish cleft with lightning ; every spring
And river burne. The fatall trumpe shall ring
Vnto the world, from heauen, a dismal blast
Including plagues to come for all deedes past.
Old Chaos, through the cleft masse, shall bee seene,
Unto this Barre shall all earth's Kings conueene ;
Riuers of fire and Brimstone flowing from heauen.*

Ihsous Creistos Theou Uios Soter.

From "The Christian Review," edited by S. F. Smith. "Sibylline Oracles" (signed J. M. S.). March, 1848, p. 99. Boston, 1848.

J udgment impends. Lo ! the earth reeks with sweat ;
H e, the destined King of future ages comes ;
S oon he descends — the Judge in human form.
O n speeds the God — his friends and foes behold him.
V engeance he wears, enthroned with his holy ones.
S ee how the dead assume their ancient forms.

C hoked with thorny hedges lies the waste, dreary world ;
R uined are their idol gods ; they scorn their heaps of gold.
E ven land and sea and sky shall raging fire consume.
I ts penetrating flames shall burst the gates of hell.
S hining in light behold the saints immortal.
T urn to the guilty, burning in endless flames.
O 'er hidden deeds of darkness no veil shall be spread.
S inners to their God will reveal their secret thoughts.

T here will be a bitter wailing ; there they gnash with their
E bon clouds veil the sun ; the stars their chorus cease. [teeth.
O 'er our heads the heavens roll not, the lunar splendors fade.
U nderneath the mountains lie ; the vallies touch the sky.

U nknown the heights or depths of man — since all shall prostrate lie.
I n the ocean's dark gulf sink the mountains and the plains.
O rder casts away her empire ; creation ends in chaos.
S hrill sounds the trumpet ; its blasts rend the sky.

S wollen rivers and leaping fountains are consumed in the flames.
O fearf ul are the groanings, the sorrows of the doomed.
T artarean chaotic depths the gaping earth reveals.
E arth's vaunted monarchs shall stand before their Lord.
R ivers of sulphur roll along and flames descend the sky.

(The following is a prose translation of the last seven lines of the Latin version — IN CRUCE.)

Extraordinary and wonderful sight ! The adorable cross shall be present to all ; without care you may trust it entirely, bountiful in its strength ; it is life to the pious, and a stumbling block to the worldly ; besprinkling the twelve holy ones from the fountain head, and ruling the people by the power of One, as with an iron rod. He is our song, whom the primeval elements acknowledge, and who yielded His life for us — a King and a Redeemer.

From "The Sibylline Oracles," translated from the Greek into English blank verse, pp. 183-185, by Milton S. Terry, New York, 1890.

Earth will sweat when the judgment sign appears,
 And the eternal King will come from heaven
 In person to judge all flesh and all the world.
 The faithful and the faithless shall see God
 Exalted with the saints at the end of time.
 The souls of fleshly men upon his throne
 He will judge, when the whole world is laid waste,
 And thorns spring up. And men will cast away
 Their idols and all wealth. And searching fire
 Will burn the land, the heaven and the sea ;
 And burn the gates of Hades' prison house.
 Then to the free light of the saints shall come
 All the flesh of the dead, but lawless ones
 The fire will try forever. Every thing
 One did in secret will he then declare,
 For dark breasts God will open to the light.
 Wailing will come from all, and gnashing of teeth ;
 The brightness of the sun will be eclipsed,
 And the dances of the stars ; the heaven shall whirl.
 And the moon's beaming luster be destroyed.
 He will exalt the valleys and destroy
 The heights of the hills, and no more shall appear
 A gloomy height among men. With the plains
 The mountains will be level, and no more
 Will there be any sailing on the sea.
 For earth with springs shall be by thunder parched,
 And dashing streams shall fail. The trump from heaven
 Shall send a woful sound, and bellow forth
 Approaching pest and sorrows of the world.
 And then the widely yawning earth will show
 Tartarean chaos, and all kings shall come
 Unto God's judgment seat. From heaven shall flow
 A stream of fire and brimstone. But the Wood
 Shall then be to all mortals for a sign,
 Among the faithful a distinguished seal,
 The longed-for horn, the life of pious men,
 But the world's stumbling-block, bestowing light
 On the elect by water in twelve streams.
 And then the shepherd-rod of iron shall rule.
 This one now in acrostics written down
 Is our God, Saviour, and Immortal King,
 Even the one who suffered for our sake.

Jesous Hreistos Teou Uios Soter.

From St. Augustine's book, "The City of God." Vol. II, pp. 242-243. Translated into hexameters, by William Dodd. Edinburgh, 1878.

Judgment shall moisten the earth with the sweat of its standard,
Ever enduring, behold the king shall come through the ages,
Sent to be here in the flesh, and judge at the last of the world.
O God, the believing and faithless alike shall behold thee,
Uplifted with saints, when at last the ages are ended,
Sisted before him are souls in the flesh for his judgment.

Hidden in thick vapors, the while desolate lieth the earth,
Rejected by men are the idols and long hidden treasures;
Earth is consumed by the fire, and it searcheth the ocean and
Issuing forth, it destroyeth the terrible portals of hell. [heaven;
Saints in their body and soul freedom and light shall inherit;
Those who are guilty shall burn in fire and brimstone forever.
Occult actions revealing, each one shall publish his secrets;
Secrets of every man's heart God shall reveal in the light.

Then shall be weeping and wailing, yea, and gnashing of teeth;
Clipsed is the sun, and silenced the stars in their chorus.
Over and gone is the splendor of moonlight, melted the heaven.
Uplifted by him are the valleys, and cast down the mountains.

Utterly gone among men are distinctions of lofty and lowly.
Into the plains rush the hills, the skies and oceans are mingled.
O what an end of all things! earth broken in pieces shall perish.
Swelling together at once shall the waters and flames flow in rivers

Sounding, the archangel's trumpet shall peal down from heaven,
Over the wicked who groan in their gilt and manifold sorrows.
Trembling, the earth shall be opened, revealing chaos and hell.
Every king before God shall stand in that day to be judged.
Rivers of fire and brimstone shall fall from the heavens.

(In the grove of Smintheus will be found the following elegy upon the shaft over the tomb of the Sibyl Herophile :

"I am the wise interpreter of Apollo, Σιβυλλα;
Though here I lie mouldering in a marble mound,
Under the power of iron destiny I inherit this footstool.
But still I lie beside the nymphs, and this Mercury defends me.
This the reward, since I wait the behests of Apollo."

Order of Ishmael, or Esau and Reconciliation.

This very Ancient Eastern Order has a legendary history like that of the Freemasons, and no doubt has claims upon the attention of mankind. But, like the other history, it is lost in the night of time ; its traditionary story being that Ishmael, on arriving at man's estate, constantly strove, by pleasant offices and kindness, to reconcile himself with his immediate relatives of the seed of Abraham, like himself. He was undoubtedly the elder brother of Isaac, and with him appears to have maintained peaceable and brotherly relations ; and in giving one of his daughters to Esau, the brother of Jacob — like himself supplanted in his birthright — he strove to perpetuate this happy union, of the two principal branches of Abraham's stock.

We know, however, by daily experience, that these family jars cannot be so easily healed ; and however frankly and generously the hand may be tendered, there is a breach over which there is no passing. The history of Ishmael and his mother, and that of Jacob and Esau, form respectively the subject of the first eighteen degrees of the Order of Ishmael, as at present practiced. There are four sections in all :

I. *Initiatory.* 1, Stranger ; 2, Guest ; 3, Proselyte ; 4, Minor Fellow ; 5, Major Fellow ; 6, Trusted ; 7, Companion ; 8, Master ; 9, Guardian.

II. *Historical.* 1, Hagar ; 2, Ishmael ; 3, Isaac ; 4, The Burial ; 5, Inheritance ; 6, Marriage ; 7, Power ; 8, The Meeting ; 9, The Desert.

III. *Explanatory.* 1, Novelty ; 2, The Attack ; 3, Aid ; 4, Chief ; 5, Prince ; 6, Teacher ; 7, Illustrious ; 8, Commander ; 9, Patriarch.

IV. *Philosophical.* 1, Hope ; 2, Faith ; 3, Charity ; 4, Providence ; 5, Fate ; 6, Lawgiver ; 7, Councillor ; 8, Servant ; 8, Submission.

The government of the Order is invested in three supreme and equal powers, respectively known as Patriarch, Priest and King. The consent of all three must be obtained before the admission of any candidate. The postulate must be of mature age, of good breeding and education, and must not be a Roman Catholic. If a Mohammedan, he is obligated on the Korân ; if a Brahman, on the Vedas ; if a Jew, on the Old Testament ; Parsees, by Fire ; Hindûs, by the Cow ; if a member of the Orthodox Greek Church, or a Protestant of any denomina-

tion, on the four Gospels ; and a special form of admission is prescribed in each case. It is not necessary, on the continent, that he should be a Freemason, but if so, many secrets are given to him not otherwise disclosed. Until very recent years, there was a political section to the Order, but this has been altogether suppressed, and the objects for which the Order exists consists of mutual aid, instruction, and general enlightenment. The Chiefs of the Order reside habitually in the East, and two of the three Chiefs must always be east of Jerusalem. Branches of this Order, under Arch Counsellors, exist in Russia, Turkey, Greece, Austria, Italy, Germany, Denmark, Sweden, Norway, France, Spain, Portugal, Africa, and the United Kingdom. Members of the Order are more or less dispersed over the globe ; there being some in the United States, among them the editor of this magazine.

SAPENATH PENCAH. "In the center of the space, which the stars overrun in their courses, is raised the Temple *Sapenath Pencah*. Marble, alabaster or porphyry compose not its elegant and majestic walls ; such materials are left to mortals. Its columns are composed of a pure, subtle, material essence of the elements which glows with sweet clearness, extending in long Porticos, rounded by imposing arches, headed by bold cupolas, forming a sanctuary, of which art cannot imitate its religious beauties. The place is filled with a soft light which takes many forms and everywhere charms the eye. The entrance thereto is not defended by armed phantoms with flaming swords, but sweet benevolence, seated at the first Portico, extends to timid beings who arrive there to supplicate Divinity for admission among the Grand Elect of this Sanctuary."

ZAPHNATH-PAANEAH. (ΨονθομΦανηχ. Septuaginta.) — Eusebius (*Praep. Evang.* ix, 20, 24, 27) has preserved in very rough hexameters, some lines from Philo, the epic poet, who wrote the history of Jerusalem. We give them below, and ask some of our readers to send us a translation in poetry, prose, or a paraphrase.

Τοισιν ἔδος μακαριστον ολης μέγας ἔκτισεν ακτωρ
"Ιψιστος, καὶ προσθεν αφ' Αβρααμοιο καὶ Ἰσακ,
Ιακωβ ευτέκνοιο τοκος Ἰωσηφ, ος ονειρων
Θεσπιστης σκηνητουχος ἐν Λιγυπτοι θρονισι,
Δινευσας λαθραῖα χρονου πλημμυρίδι μοίρης.

Transmutation of Metals.

BY DR. ADRIAN HELVETIUS.¹

"The 27th day of December, 1666, in the afternoon, came a stranger to my house at the Hague, in a plebeick habit, of honest gravity and serious authority, of a mean stature and a little long face, black hair not at all curled, a beardless chin, and about forty-four years (as I guess) of age and born in North Holland. After salutation, he beseeched me with great reverence to pardon his rude accesses, for he was a lover of the Pyrotechnian art, and having read my treatise against the sympathetic powder of Sir Kenelm Digby, and observed my doubt about the philosophic mystery, induced him to ask me if I really was a disbeliever as to the existence of an universal medicine which would cure all diseases, unless the principle parts were perished, or the predestinated time of death come. I replied, I never met with an adept, or saw such a medicine, though I had fervently prayed for it. Then I said, 'Surely you are a learned physician.' 'No,' said he, 'I am a brass founder, and a lover of chemistry.' He then took from his bosom-pouch a neat ivory box, and out of it three ponderous lumps of stone, each about the bigness of a walnut. I greedily saw and handled for a quarter of an hour this most noble substance, the value of which might be somewhere about twenty tons of gold; and having drawn from the owner many rare secrets of its admirable effects, I returned him this treasure of treasures with a most sorrowful mind, humbly beseeching him to besow a fragment of it upon me in perpetual memory of him, though but the size of a coriander seed. 'No, no,' said he, 'that is not lawful, though thou wouldest give me as many golden ducats as would fill this room; for it would have particular consequences, and if fire could be burned of fire, I would at this instant rather cast it all into these ercest flames.'

"He then asked if I had a private chamber whose prospect was from the public street; so I presently conducted him to my best furnished room backwards, which he entered, in the true spirit of Dutch cleanliness, without wiping his shoes, which were full of show and dirt. I now expected he would bestow some great secret upon me; but in vain. He asked for a piece of gold, and opening his doublet showed me five pieces of that

1 "Brief of the Golden Calf; Discovering the Rarest Miracle in Nature; How by the smallest Portion of the Philosopher's Stone, a great piece of common lead was totally transmuted into the purest transplendent gold, at the Hague, in 1666."

precious metal which he wore upon a green riband, and which very much excelled mine in flexibility and color, each being the size of a small trencher. I now earnestly again craved a crumb of the stone, and at last, out of his philosophical commiseration, he gave me a morsel as large as a rape-seed ; but I said, 'This scanty portion will scarcely transmute four grains of lead.' 'Then,' said he, 'Deliver it me back,' which I did in hopes of a greater parcel ; but he, cutting off half with his nail, said : 'Even this is sufficient for thee.' 'Sir,' said I, with a dejected countenance, 'what means this?' And he said, 'Even that will transmute half an ounce of lead'

"So I gave him great thanks, and said I would try it, and reveal it to no one. He then took his leave, and said he would call again next morning at nine. I then confessed, that while the mass of his medicine was in my hand the day before, I had secretly scraped off a bit with my nail, which I projected on lead, but it caused no transmutation, for the whole flew away in fumes. 'Friend,' said he, 'thou art more dextrous in committing theft than in applying medicine ; hadst thou wrapt up thy stolen prey in yellow wax, it would have penetrated and transmuted the lead into gold.'

"I then asked if the philosophic work cost much or required long time, for philosophers say that nine or ten months are required for it. He answered, 'Their writings are only to be understood by the adepts, without whom no student can prepare this magistry. Fling not away, therefore, thy money and goods in hunting out this art, for thou shalt never find it.' To which I replied, 'As thy master showed it thee so mayest thou perchance discover something thereof to me who know the rudiments, and therefore, it may be easier to add to a foundation than to begin anew.' 'In this art,' said he, 'it is quite otherwise, for unless thou knowest the thing from head to heel, thou canst not break open the glassy seal of Hermes. But enough ; tomorrow at the ninth hour I will show thee the manner of projection.'

"But Elias never came again ; so my wife, who was curious in the art whereof the worthy man had discoursed, teased me to make the experiment with the little spark of bounty the artist had left me ; so I melted half an ounce of lead, upon which my wife put the said medicine ; it hissed and bubbled, and in a quarter of an hour the mass of lead was transmuted into fine gold, at which we were exceedingly amazed. I took it to the goldsmith, who judged it most excellent, and willingly offered fifty florins for each ounce."

Sublime Prayers.

THE PRAYER OF AGUR. " Remove far from me vanity and lies ; give me neither poverty nor riches ; but feed me with food convenient for me ; lest I be full and deny thee, and say, Who is the Lord ? or lest I be poor, and steal, and take the name of my God in vain." — *Proverbs xxx, 8-9.*

THE PRAYER OF SOKRATES. " Beloved Pan, and all ye diviner ones about this place, grant that I may be good in the inner nature, and that what I have of external things may be accordant with those within. May I deem the wise man truly rich, and let me have only such an amount of gold as only a provident man may possess and use." — *Bibliotheca Platonica.*

DR. ANNA KINGSFORD'S PRAYER. " Our Father-Mother, who art in the upper and in the within, hallowed be thy Name ; Thy Kingdom come ; Thy will be done, in the body as in the spirit ; give us every day the communion of the Mystical bread ; and perfect us in the power of thy sons, according as we give ourselves to perfect others. Amen." — *Clothed with the Sun.*

THE ISLAMIC PRAYER. " Praise be to God, the Lord of all creatures ; the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious ; not of those against whom thou art incensed, nor of those who go astray." — *The Koran.*

THE GAYATRI. " Om, *Bhur, Bhava, Swar* (O Earth, Sky, Heaven). Let us adore the Divine Sun, the Supreme One, who gives light to all, who creates all anew, from whom all proceed, to whom all must return ; whom we implore to direct our minds aright as we draw near the Holy Throne. Om." — *The American Akadêmê.*

THE PRAYER OF THE MADAGASCAR PEOPLE. " O Eternal ! have mercy upon me, because I am passing away ; O Infinite ! because I am but a speck ; O Most Mighty ! because I am weak ; O Source of Life ! because I draw nigh to the grave ; O Omniscient ! because I am in darkness ; O All-Bounteous ! because I am poor ; O All Sufficient ! because I am nothing." — *Flacourt's History of Madagascar.*

THE STUDENT'S PRAYER "This also we humbly beg, that Human things may not prejudice such as are Divine, neither that from the unlocking of the Gates of Sense, and the kindling of a greater Natural Light, anything of credulity or intellectual night may arise in our minds towards Divine Mysteries." — *Francis Bacon.*

THE PRAYER OF JESUS. "Oure father which arte in heven, halowed be thy name. Lett thy kyngdome come. Thy will be fulfillet, even in erth as it is in heven. Oure dayly breed geve vs this daye. And forgevc vs oure synnes : For even we forgeve every man that traspaseth vs, and ledde vs not into temp-tacion, Butt deliver vs from evyll. Amen." — *Wm. Tyndale's Version, 1526.* (Luke xi, 1.)

A ZOROASTRIAN PRAYER. "May He who is the Light of Light, dwelling in the world, whose sun goes not down, whose is perfect freedom, in whose presence there is fulness of joy ; and at whose right hand there are pleasures for evermore, clothe our mortal with immortality in the third heaven of heavens." — *Robert Brown's Religion of Zoroaster* (p. 48). London.

NOAH'S PRAYER OVER ADAM'S BODY. "O Lord, Thou art excellent in truth, and nothing is great beside Thee ; look upon us in mercy ; deliver us from this deluge of water for the sake of the pangs of Adam, the first whom Thou didst make ; for the sake of the blood of Abel, the holy one ; for the sake of just Seth, in whom Thou didst delight ; number us not among those who have broken Thy commandments, but cover us with Thy protection, for thou art our deliverer, and to Thee alone are due the praises uttered, by the works of Thy hands from all eternity." — *S. Baring Gould's Patriarchs and Prophets.*

THE PARYER OF CYRUS. "Thou, Father Zeus, and Thou Sun, and all ye Gods, accept these sacrifices and thank offerings presented on account of the accomplishment of many and honorable works, and because you have pointed out to me both by sacrificial signs, and by signs in the heavens, and by auguries, and by ominous messages, what things I ought and what I ought not to do. Many thanks are also due to you, because I have also learned your watchful care, and have never in my season of prosperity been high minded above what becomes man. And now I beseech you to give happiness to my children, and wife, and friends, and country ; and such a life as ye have granted me, so grant me a like death." — *Xenophon's Cyropaedia*, Book viii, chap. 7.

The Society De Sigionoth.

Can you give me any proper information of a society called "El Sigionoth," whose teachings, based upon the science of sound, music would reveal the very heart of God — so to speak?

H. K., Los Angeles, Calif.

The word *Sigionoth* refers to the chanting of hymns, tunes, songs, etc., according to the fundamental chord of being. It is claimed by the society of this name that the veritable heart of God is love, sound, and color, united with the divine, creative Light that subsists anterior to all suns; that the divine root of the science of being is contained in certain *luminous* points of vital force; that, when set in harmonious motion through octaves of sound and color, these atomic centers of vitality produce cell life, and that through this primal agency both solar systems and the human race attain material or physical expression. It is also held that, through this ancient philosophy, students of mysticism may obtain the best knowledge of the divine *Logos*, or manifesting Word of God.

For the appended document the editor is indebted to the Western representative of the Society De Sigionoth, a very ancient Eastern order of Tantric philosophers. Their "Code of Reconstruction of Self" has not hitherto been published in full in English, and the following translation is direct from the original Arabic. While apparently Pythagorean in sentiment and textual embodiment, yet it is declared by the members of this order to be more than six thousand years old, though the modifications of it are traceable in the rituals of the Essenes and other fraternities of less remote antiquity. Following is the ritual to which the neophyte is required to subscribe:

"He who loves, lives; but he who loves and lives only for himself, lives in hell. He who loves and lives for others, and strives to unite his higher self with that of every other living creature, lives in heaven and shall find peace.

"I believe in the service of love and the true brotherhood of man. I believe in truth, justice, and equity among all men and to all men, and I do herein make a most solemn vow not to injure any one of my fellow-beings; and I promise ever to abstain from causing the least loss or suffering to another, unless my higher self informs me that person is intentionally injuring another. Then I shall protest.

"I fully believe in the higher selfhood of the soul — in one universal brotherhood in God. Wherefore, I, by the divine

light of Truth from God and good will toward all men, do make a solemn promise and declare that I will keep a clean heart and guard my mind from sitting in judgment upon any human being — through or by the lower animal code of morals (sensual thought) in human measurement. For it is well known that any one having no moral code for determining man's higher virtues other than the standard of sex (animal man), must aid sooner or later in producing a metaphysical miasma of disease and death.

• "If I pollute the mind I corrupt the heart. I have learned from the sages and prophets of old that human lips cannot be true or speak truth when the heart is corrupt ; and, as it has been written, "To the pure all things are pure," so to a selfish and impure mind nothing can be clean or good, because the heart abides in darkness. Purity is the highest good. In true purity all is clear light. Blessed are the pure in heart, for they shall see God. Only through purity can the clear light of God be seen. I will ever strive to maintain a pure heart by keeping my thoughts pure and good.

"I do most solemnly affirm that I will ever keep my higher self and heart in fellow feeling and sympathy with my brother man — will give him the full measure of divine love. Nothing can be imperfect or impure in God's great laws, though man's way of thinking may teach him otherwise. True morality is a blending or coalescence of sympathy with action in the harmonial laws of the universe.

"I promise that I will not permit persons to remain in my presence who slander, defame, or maliciously report any calumny against another without immediately protesting and afterward withdrawing myself from them and their associates ; to which promise I most solemnly pledge my true higher self. And I shall ever strive to maintain in patience and silence the deeper will of purity, pressing ever onward to the triune center of being in God ; for no human soul is ever forced into touch with the divine, creative Light — the divinity in man awaits quickening in patience ever-enduring. Opportunity is given to all ; and the soul may use, neglect, or even abuse the same — as it chooses. Wherefore, I solemnly pledge myself to strive to know opportunity, and to embrace it for the highest good.

"By the path and light of wisdom I have learned that every man leaves behind him mighty influences (for good or evil) that never fully exhaust themselves — be they small or great, light or darkness — in the daily life or sphere in which he lives

and moves. And the Higher Wisdom shows us that the echo of good words once uttered, and kindly sympathy once exercised, continues to vibrate in space to all eternity.

"Hereunto, by my own free will and accord, I subscribe myself — to which may the invisible presence of the new age bear witness." — *Mind.*

Answer to Correspondent.

To Biblos. The "Fama Fraternitatis," and the "Confessio Fraternitatis" are two parts in one book :

"The Fame and Confession of the fraternity of R : C : commonly of the Rose Cross, with a preface annexed thereto, and a short declaration of their physical work. By Eugenius Philalethes. *Veritas in profundo.* London : printed by J. M., for Giles Calvert, at the Black Spread Eagle, at the west end of St Paul's. 1659."

This book is said to be the second edition of the English translation, the first edition being in 1652 a copy of which is in the library of the Metropolitan College of Rosicrucians, London. The translation was made by Thomas Vaughan, his pseudonym being "Eugenius Philalethes."

The 1659 edition of the "Fame and Confession" was collated by William J. Hugan and reprinted in *The Rosicrucian*, London, in chapters, running from July, 1868, to October, 1872, Nos. 1 to 18.

Books Wanted.

WANTED. A subscriber to this periodical wants the following book the author of which was John Heydon. Any one having a copy for sale can communicate with "ZARIEL," Box 324, Manchester, New Hampshire, U. S. A., stating condition and price.

"The Holy Guide, leading the Way to the Wonder of the World. A Compleat Phisitian, teaching the knowledge of all things past, present, and to come, namely, of pleasure, long life, health, youth, blessedness, wisdom and virtue: . . . with Rosicrucian medicines, which are verified by a practical examination of principles in the great world." Portrait of the author. Published in six parts. London, 1660. 8vo.

The Wondrous Stone.

Within the golden portal of the garden of the Wise,
 Watching by the seven-sprayed fountain the Hesperian Dragon lies.
 Like the ever-burning Branches in the dream of holy seer :
 Like the types of Asia's churches, those glorious jets appear.
 Three times the magic waters must the Winged Dragon drain,
 Then his scales shall burst asunder and his Heart be reft in twain.
 Forth shall flow an emanation, forth shall spring a shade divine,
 And if Sol and Cynthia aid thee, shall the charmed Key be thine.

In the solemn groves of Wisdom, where black pines their shadows fling
 Near the haunted cell of Hermes, three lovely flowerets spring :
 The Violet damask tinted in scent of flowers above :
 The milk white vestal Lily, and the purple flower of Love.
 Red Sol a sign shall give thee where the sapphire violets gleam,
 Wattered by the rills that wander from the viewless golden stream :
 One violet shalt thou gather, — but ah — beware, beware ! —
 The Lily and the Amaranth demand thy chieftest care.

Within the lake of crystal, Roseate as Sol's first ray,
 With eyes of diamond lustre, a thousand fishes play.
 A net within that water, a net with web of gold,
 If cast where air bells glitter one shining fish shall hold.

Amid the oldest mountains whose tops are next the Sun,
 The everlasting rivers through glowing channels run :
 Those mountains are of silver, those channels are of gold,
 And thence the countless treasure of the kings of earth are rolled.
 But far, far must he wander o'er realms and seas unknown
 Who seeks the Ancient Mountains whence shines the Wondrous Stone.

— AINSWORTH.

THE CONTEMPLATIVE PHILOSOPHER.

The celebrated Bartolozzi engraved a portrait of Cagliostro and entitled it
 "The Contemplative Philosopher." This portrait was on exhibition in New
 York City, in May, 1875. Beneath the portrait was written this stanza :

“Behold this wondrous man, whose talents sublime
 His skill each day doth eager death disarm,
 His noble soul, sorid int'rest doth decline,
 Humanity alone his breast doth warm.”

The Chemical Wedding.

QUEST. 1. What is the explanation or the Rosicrucian interpretation of chemical marriages, for instance, "The Chymical Nuptials of Christian Rosenkreuz," the book of so much note among the Brotherhood?"

NEOPHYTE.

The book you refer to is a Rosicrucian romance. It is supposed to have existed in manuscript as early as 1601-2. It was first published at Strasbourg in 1616, in German, two editions appearing that year, both being in the Library of the British Museum. It was translated into English for the first time in 1690, under the title of "The Hermetic Romance, or The Chymical Wedding." Written in High Dutch by Christian Rosenkreuz. It antedates by a long period the other Rosicrucian books. Translated by E. Foxcroft into English. This translation, somewhat compressed by the omission of some of its prolixities, is reprinted in A. E. Waite's work, "The Real History of the Rosicrucian," occupying 98 pages. London, 1887.

Nearly all the Rosicrucian controversy centers in this mystical romance, and it has been interpreted in several ways by the cult of the Order. We have not time now nor the space even for an epitome of these interpretations, but will consider it in some subsequent issue; or will publish an article on it by some correspondent. In the meantime we advise "NEOPHYTE" to obtain the book, which is now in print, and he will be better prepared to understand a future article.

There were other chemical or mystical marriages about the same time among the alchymists, theosophers, and mystics of that period. We will here reprint a brief extract concerning the nuptials of that celebrated mystic John George Gichtel* (1638-1710) and his Divine Sophia (Wisdom). Louis Claude Saint-Martin gives a graphic account of him. Gichtel, like Bœhme, was a born theosopher, and had glimpses of Sophia, the Eternal Bride. One day, while walking in his chamber, he saw, at noon, a hand come down from heaven, which joined his. He heard a strong, clear voice, which said, "You must have her":

* Life of Gichtel, THE WORD (Oct., 1895, to July, 1896), New York.

" Sophia, his dear divine Sophia, whom he loved so well, and had never seen, came on Chritmas day, 1673, and made him her first visit ; he, in the third principle, saw this shining, heavenly virgin. On this occasion she accepted him for her own-hand, and the marriage was consummated in effable delight. She, in distinct words, promised him conjugal fidelity, that she would never leave him, neither in his crosses, nor in his poverty, not in sickness, nor in death ; but that she would always dwell with him in the luminous ground within. She assured him she would abundantly recompense him the sacrifices he had made in having given up, for her, an alliance with any of the rich women who had wanted to have him. She gave him to hope for a spiritual progeniture ; and for dower she brought essential, substantial faith, hope, and charity, into his heart. The wedding festivities lasted to the beginning of 1674. He then took a more commodius lodging, a good sized house at Amsterdam, though he had not a farthing of capital of his own, nor undertook anything to make money, nor ever asked a grāt from anybody, either for himself or others ; yet, as several of his friends went to visit him, he had to entertain them. Sophia had also a central language without words, without vibration of air, which was like no human language ; nevertheless, he understood it as well as his mother tongue. This is what assured him that he was seduced by no external astral, and he trusted it with all his heart. Thus his vocation was derived from the sublimest source, and he would not have exchanged the poverty of Jesus Christ, which formed part of the dower of Sophia, for all the treasures of the world. All the most hidden mysteries were disclosed to him. His spouse revealed to him one wonder after another, as well in the inward light world, as outward nature ; and he lived more in heaven than on earth. He followed the direction of Sophia in everything, and had no will of his own. From that time he gave himself a sacrifice, to be accursed for his brethren, evēn without knowing them ; and all that he asked in his prayers, often only in thought, was granted. Sophia gave him to understand that if he desired to enjoy her favors without interruption, he must abstain from every earthly enjoyment and desire, and he did so scrupulously.

At the beginning of his union with Sophia, he thought he might rest there, and wanted only to enjoy. She showed him that that could not be, and that he must fight for his brothers and sisters ; that he ought, as long as he remained under the earthly covering, to employ the time for the deliverance of those who have not yet obtained their inheritance and inward repose." — *Correspondence, Saint-Martin and Kirchberger.*

Questions for Answers.

QUEST. 2. Will some reader of THE ROSICRUCIAN enlighten me on two questions :

In *The Unknown World*, Vol. I, No. 2, 1894 (September 15), p. 86, "RESURGAM" says :

"The keys of the Forces of Nature, which the true Rosicrucians have inherited from the initiates and sages of the dim past, are not to be found in printed volumes, even when published by authority. Not from these works, not from bogus societies which falsely call themselves Rosicrucians, are mysteries of the book T, and the still deeper mysteries of the book M, to be obtained. Only can they be learned from the Higher Chiefs of the Order; and only, by those who have been found worthy of admission, have afterwards passed satisfactorily through the period of their probation, and have finally proved themselves able to use those keys by the development of that occult power without which mere book-learning is useless."

Now, has the modern society, reconstructed by Robert Wentworth Little and his associates and their successors, any of the secret work, signs, and passwords of the early societies of the Christian Rosenkreuz times ?

VERITAS.

QUEST. 3. In the same magazine, above, Vol. II, No. 1, 1895 (Feb. 15), p. 40, WILLIAM OXLEY, after criticizing the article from which the above is quoted, says :

"It will be a surprise to many when informed that the real — not the bogus — Rosicrucian Fraternity in its corporate form in this [Europe] country has not past its first decade, and that the writer knows but little of the 'real occult' secrets that are claimed to be known and possessed by the adepts, or chiefs, and the initiates of the highest and more interior grades."

To what Fraternity does Mr. Oxley refer was less than a decade in age in 1895 ?

VERITAS.

QUEST. 4. "The Paradoxes of the Highest Science" is a pamphlet of 120 pages from the unpublished works of Eliphas Levi, translated by a Student of Occultism, and was published at Calcutta, in 1883. An eminent occultist (E. O.) had annotated the manuscript before it came into the hands of the translator. Was Eliphas Levi a Rosicrucian ?

NOEL.

A Rosicrucian Prayer.

Eternal and Universal Fountain of Love, Wisdom, and Happiness ; Nature is the book in which Thy character is written, and no one can read it, unless he has been in Thy school. Therefore, our eyes are directed upon Thee, as the eyes of the servants are directed upon the hands of their masters and mistresses, from whom they receive their gifts. Oh Thou Lord of Kings, who should not praise Thee unceasingly and forever with his own heart ? for everything in the Universe comes from Thee. Everything that exists will ultimately re-enter Thy Love or Thy Glorification. Thou alone art the Lord, for Thy Will is the Fountain of all powers that exist in the Universe ; none can escape Thee. Thou art the helper of the poor, the modest and virtuous. Thou art the King of the World, Thy residence is in Heaven and in the Heart of the Sanctuary of the Heart of the virtuous. Universal God, One Life, One Light, One Power, Thou All in All, beyond expression and beyond conception ! O Nature ! Thou something from nothing, Thou Symbol of Wisdom ! In myself I am nothing, in Thee I am I. I live in Thy I made of nothing ; live Thou in me, and bring me out of the region of self into the Eternal Light. Amen. — *Symbols of the Rosicrucians.*

CHABRATH ZEREH AUR BOKHER. In answer to two correspondents, we will say the Societas Rosicruciana in Anglia, composed of Masons, several years ago adopted membership in what is known as the "OUTER." This is the C. Z. A. B., or Order of the G. D. It has a complete scheme of initiation into the Kabbalah and the Higher Magic or the Western Hermetic type, and admits both ladies and gents. It is a direct descendant from the mediæval sodalities of the Rosicrucians, they themselves descending from the Egyptian Mysteries. There are three principal officers, namely, Imperator, Premonstrator, and Cancellarius. Membership hidden.

The G. D. was quite active in England before the sixties, and subsequently fell into abeyance. In 1887 it was revived by three learned Fraters, W. R. Woodman (deceased Dec. 20, 1891), Dr. W. Wynn Westcott, and S. L. McGregor Mathers.

ERRATUM. P. 65, for Dr. Adrian Helvetius, read John Frederick Heveltius.

Rosicrucian Chronology.

COMPILED BY THE EDITOR.

- 1378 Birth of Christian Rosenkreuz.
- 1383 He was placed in a cloister for tuition.
- 1393 He journeyed to Damascus.
- 1394 He arrived at Damascus and was received by the Magi.
- 1397 He journeyed into Egypt.
- 1398 He arrived at Fez, Morocco.
- 1400 He journeyed into Spain.
- 1402 He journeyed to and settled in Germany.
- 1407 He designed and perfected a plan for Reformation, and selected three Fraters: G. V., I. A., and I. O.
- 1409 The "House of the Holy Spirit" was constructed, and the book "M, with a vocabulary, was written.
- 1410 Four more Fraters were added to their Society: R. C. his cousin; F. B., a painter; G. G., and P. D., Sec.
- 1412 Five of the Fraters departed on travels of benevolence; only F. B. and P. D. remain with the Founder.
- 1413 Founder remains alone with R. C., his cousin; and I. O.
- 1413 Frater I. O., the first one to die, in England, then P. D.
- 1415 The vault was constructed, the second circle of Fraters was formed.
- 1459 Christian Rosenkreuz wrote "The Hermetic Romance."
- 1484 Christian Rosenkreuz, Founder, died, and vault closed.
- 1600 Frater I. A. died, and Frater K. N. became the Magus.
- 1604 Opening of the vault, having been closed 120 years.
- 1610 Date of the manuscript of the "Fama Fraternitatis."
- 1612 Jacob Böhme ("The Teutonic Theosopher), baptized by a Rosicrucian, says the collaborator of Böhme's works, about this time.
- 1614 Date of the "Fama Fraternitatis," printed at Cassel.
- 1615 The "Fama Fraternitatis" reprinted at Frankfurt, with the "Confessio Fraternitatis."
- 1616 Robert Fludd published his first work on the Rosicrucian, "Apology for the Fraternity of the Rosy Cross," at Leyden. He died Sept. 8, 1638.
- 1616 The Rosicrucian work, "The Hermetic Romance, or The Chymical Wedding," first printed at Strasbourg.
- 1621 "The Golden Age Restored," by Count Adrian a Mynsicht, first published.

1621 Date of old German Rosicrucian MSS. on The Philosopher's Stone, Pt. II of "Secret Symbols of the R. C."

1622 A Society of Alchemists, who called themselves Rosicrucians, existed in Holland. It claims to have been founded by Christian Rosenkreuz.

1622 Ludwig Conrad ("Montanus") expelled from the Rosicrucians, at The Hague.

1623 Rosicrucianism introduced into France, according to the "Real History of the Rosicrucians," by A. E. Waite.

1629 John Heydon ("Philonomos"), born Sept. 10. Published his "Rosie Crucian Axiomata," 1660; "Wise Man's Crown, or Glory of the Rosie-Cross," 1664. He calls his spirit "Taphzabenzeltharthaeraphimarah."

1646 A Rosicrucian Society formed in London by Elias Ashmole, William Lilly, Thomas Wharton, George Wharton, and others. (See Heckethorn.)

1652 The "Fama Fraternitatis," translated into English by Thomas Vaughan (Eugenius Philalethes), and printed, and a second edition in 1659.

1654 Johann Valentin Andreä, the first writer on the Rosicrucians, died June 27. (Born August 17, 1586.)

1660 A Rosicrucian Society formed at Paris by Jacob Rose. Dissolved in 1674.

1677 "The Hermetic Museum," by Count Adrian a Mynsicht, a noted Rosicrucian, first published, and with it "The Golden Age Restored" reprinted, in German.

1680 Thomas Vaughan ("Eugenius Philalethes"), Supreme Magus of the Rosicrucians.

1680 "Aurifontina Chymica," by J. F. Houprecht; contains the remarkable communication of Prince Frederick, Duke of Holstein and, Sleswick, on the Rosicrucian, Benjamin Joehla.

1690 "The Hermetic Romance," translated by E. Foxcroft, and first printed in English.

1714 Sincerus Renatus published new constitution entitled "The True and Perfect Preparation of the Philosopher's Stone of the Brotherhood of the Rosy Cross."

1741 Rosicrucian Symbols, "Signs from the Heart of the Celestial Mother," by Antonio Ginther.

1742 "Theosophic Devotions," by Duke Ernest Augustus of Saxe-Welmar, published, the first modern writer who openly professed himself a Rosicrucian, and he speaks of "the last great union of the brethren."

1754 [Dr. W. King] the anonymous author of the book, "The Dreamer," published this year in London claims he discovered a Rosicrucian near St. Paul's and conversed with him about the Papyropolites (p. 234).

1777 John George Schrepfer founded at Leipsic a Society of New Rosicrucianism. He died soon after at age 35; succeeded by John Christopher Woellner and John Rudolph Bischofswerder; former died in 1800, and latter in 1803. Society became extinct in 1788.

1782 John George Schwartz (who had been instructed in the Rosy Cross at Berlin by Woellner) received at the Wilhelmsbad Convention "all that was needed" under date of Oct. 1, 1781, assisted by Nicolaï Novikoff, founded at Moscow the first degree of the Rosy Cross, called the Theoretical Degree, or "School of Nature's Highest Mysteries."

1784 John George Schwarz died Feb. 17. He was succeeded by Nicolaï, who died July 31, 1818.

1785 "Secret Symbols of the Rosicrucians," first printed at Altona. Folio, 1785-1788.

1794 A copy of the Register of Admission or Sigismund Bacstrom by Le Comte de Chazel Sept. 12, is extant.

1795 Alessandro di Cagliostro died in the Castle of St. Leon, a Rosicrucian, instructed by Count St. Germain, 1781.

1820 A commemorative meeting held in memory of Schwarz at Moscow (36 years). The sentiment of the service was, "Teacher, thou art still with us." His age was 33.

1830 Godfrey Higgins, in "Anacalypsis," states there were Rosicrucians at work, at that time, in England.

1842 Lord Bulwer-Lytton's Rosicrucian romance "Zanoni" first published.

1866 Societas Rosicruciana reorganized in Anglia by Frater Robert Wentworth Little, assisted by Fraters Hughan, Woodman, and others.

1868 A Rosicrucian College was founded at Edinburgh, Scotland, the first Supreme Magus being Frater Charles Frederick Matier. He was succeeded by John Laurie.

1868 *The Rosicrucian*, magazine, established in London, July, and continued to October, 1879; 36 Nos. published.

1873 Lord Bulwer Lytton, Grand Patron of the Rosicrucian Society of England, 1870-1873, died January 18.

1876 A Rosicrucian Society in Canada was established, with nine charter members, by a Warrant from the Prince Rhodocanakis, IX^o, Supreme Magus of Greece.

1877 A Rosicrucian Society in Canada was created by Warrant by the Rosicrucian Society of England, Sept. 19. W. J. B. Macleod Moore was appointed the first Supreme Magus.

1878 Dominion College No. 1, instituted in Canada, Mar. 16.

1878 Robert Wentworth Little, first Supreme Magus of reconstructed Society, died April 12. He appointed as his successor Frater William Robert Woodman.

1879 A College for the State of Pennsylvania was established by the High Council of Scotland, in December.

1880 A College for the State of New York was chartered by the High Council of Scotland, in April.

1880 A College for the State of Maryland was chartered by the High Council of Scotland, May 9.

1880 Massachusetts College was chartered by the High Council of Scotland, May 10, and established in Boston.

1886 Frater Kenneth R. H. Mackenzie ("Cryptonymus"), author of "Royal Masonic Cyclopædia," died July 3.

1887 "The Universal Reformation," "Fama Fraternitatis," "Confessio Fraternitatis," and "The Chymical Marriage," all ascribed to Christian Rosenkreuz, are reprinted in "The Real History of the Rosicrucians," by A. E. Waite. London.

1887 A charter to form a College in Melbourne, Australia, was granted to Frater Thomas Bulmer, July 7, who founded Demiurgus College and admitted twelve members.

1887 Nine Rosicrucians from the United States, while touring in Europe, visit London and are welcomed guests of Metropolitan College, and received the VIII° and XI°

1889 The "Societas Rosicrucianæ of the United States of America" was created and proclaimed, on Sept 21. Frater Charles E. Meyer was the first Supreme Magus.

1891 William Robert Wentworth, second Supreme Magus, died Dec. 20. He appointed Frater William Wynn Westcott as his successor (the present Supreme Magus).

1906 A College at Christchurch, Province of New Zealand, was established by Frater Sidney Clifton Bingham by a Warrant from the Societas Rosicruciana in Anglia. Frater S. Clifton Bingham is the first Celebrant.

1907 *The Rosicrucian Brotherhood*, an octavo magazine, began January, edited and published by S. C. Gould, VIII° at Manchester, New Hampshire, U. S. A.

Note. A few of the earlier dates vary by different authors.